

REINCARNATION

VOL. IV

CHICAGO, JULY-AUGUST, 1918

No. 10

WHEN THE WAR IS OVER

The united world of civilized peoples will have opportunity to carry out schemes to aid humanity in many ways—when the war is over.

Ask yourself what material lack most makes for poverty and suffering in the world. Is it not that men have not means to meet each other, to exchange the products of their labor, to lay aside distrust and hatred and join in common enterprise? Boats and oars, small ships and sails, great floating communities and steam—these bridge the oceans just as single runners, caravans and railways join the coasts.

Most of the people of the world live in Asia. They live for the most part in narrow quarters, heaped together in rags, filth and mental and

moral degradation. Civilization is the organised effort of men to overcome the disadvantages of personal isolation and opposition. What would do most to break up the misery of Asia? Would it not be the building of railways? The Baghdad railway must be an early fact; there must be rail communication between western Europe and southern and south-eastern Asia. Why should not the present union of nations be maintained after the war for the carrying out of important schemes that involve the interests of humanity as a whole? And if so, why not many-tracked railways of the American type from Calais to Ceylon and to the remotest south-eastern shores of Asia, with cross-lines to cut the Himalayas from the Arctic down through Thibet to the Indian Ocean. And, then, Cecil Rhodes' Cape to Cairo Railway through Africa and a similar line along the back-bone of the American Hemisphere from Alaska to Patagonia would complete the first cruder world joinings of the land.

We are now spending hundreds of billions for war; why not a few tens of billions for fraternal coöperation after the war? The young world feeds upon its desires. But when desires are not gratified in higher ways they are given baser satisfaction. Open intercourse full and wide through the world and let the lowly peoples get opportunity to learn the possibilities raised by knowledge of the world, of the uses of machinery, of the value of hygiene, of the interest of artisanship and of the simpler applications of art. Let them also learn that, when floods destroy the year's crops, the Red Cross will bring over the metal rails whole train-loads of food and

clothing without asking for payment, so that babes and the helpless aged shall not starve. Thus sleepy Persia shall begin to rub her eyes; Thibet will learn that isolation is not equivalent to holiness and western China and Manchuria will weave fabrics of the most ancient design for Washington, for Florence and the refined wealthy towns of France.

The point is this: is not easier commercial and intellectual communication the key to the first barriers that lock up man's common knowledge of man and, therefore, hold away that expression of human confraternity that is so near the life of the world?

W. V-H.



KNOW WHAT YOU BELIEVE

C. E. Whitehouse, in his article, "*Conscience Requires Knowledge*," in the April number of *Roycroft*, advises his readers to ask themselves the questions: "In what manner may I pass this life for the utmost good? Where can I find inspiration to guide me to a higher and more useful life, to a plane of spiritual tranquillity which will cause me to know in my heart I am right?," and ends up by earnestly commending the advice given by a great Scotchman in the four words, *Know what you believe*.

Know what you believe! That is all well and good, but how shall we know? Where shall we make a start?

To be truly happy and content we must believe that our little span of life in the flesh is not the end of our being, and therefore we have come to the belief our souls do not perish with our bodies; but, because it is so difficult to *know* anything about this, we accept the belief on *faith*.

Permit me now to point a way to acquire the knowledge that will help us out of this difficulty.

I think it will be conceded that to know a thing means that one must be cognizant of its fundamentals. That being true, our start must be made in ascertaining what are the fundamentals necessary to the acquisition of knowledge regarding the immortality of the soul of man.

These fundamentals are two, namely:

A knowledge of the true celestial mechanics, with an understanding of cause, which does not necessarily imply that all the accepted theories of astronomers are true; and

A knowledge of whether that thing we call spirit, soul or mind, is material or immaterial, and what its relation to the vast material universe is, if indeed it be different from matter.

That mind is material is demonstrable, as I have shown in my article "Reincarnation" in the November, 1916 number of this magazine. In this article I have also shown that a comprehension of celestial mechanics along rational lines is not difficult to acquire; and when man has made these truths his own he will no longer grope about in darkness and uncertainty.

He will know that his soul is as much a part of the cosmic scheme as is the sunshine which gives him life.

He will know that his soul, intangible though it be to human senses, is nevertheless of material structure and can not be destroyed or lost, any more than can any other matter in the universe.

He will know that his soul, storehouse of the knowledge of all it has lived, can only be of use to the cosmos by being given a tool through which it can manifest, and that this tool is a body of flesh and blood.

He will know also that, in the nature of things, tools can not last forever but must wear out and be replaced.

He will know that with each new tool the soul will acquire additional knowledge to add to the sum total of its former experiences.

He will know also that this is the only way that the cosmos can evolve the higher man, and therefore will keep on supplying new tools for souls to work with.

He will know also that this will continue in-

definitely because his knowledge of the true celestial mechanics will have taught him that, contrary to the accepted belief of astronomers, the sun will never die.

He will know also that it matters not if the earth die, for there are other spheres on which he can manifest.

He will know also that our sun's system is not the only one that has intelligent life; and that other sun (star) systems can never die.

He will know also that translation from one star system to another is not impossible for the human soul. In fact, he will know enough to know that he is immortal in the only true sense of the world in which it can be of solace to the rational mind, and the only thing he will not know is the uttermost height of perfection his soul may reach, but, as it is forever evolving, he need not greatly concern himself with that.

Wm. W. Weitling.

Conduct

Heed how thou livest. Do no act by day
Which from the night shall drive thy peace away.
In months of sun so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good: so shall there be
Another and a happier life for thee.

From the "Mahabharata."

KARMA AND THE GROWTH OF CHILDREN

Karma may determine that certain egos be sent to occupy and use bodies reared from birth under conditions of heredity and environment more or less unfavorable to perfect development.

Parents ought to be taught that, besides eugenics and hygiene, thought-force should be used in the growing of children. The Greeks knew and practiced the use of thought-force in bringing forward the growing generations. They understood that placing mothers in beautiful environments and filling their minds with thoughts of beautiful human lines, colors and forms tended to the birth and rearing of beautiful children.

Chhayas are the thought-form molds in which things grow. They are set for young creatures early in life. And they are not merely patterns. Forces modifying growth flow through them to the growing creature. Hence it is important that exact thought-forms be set up about growing children so that the deva power that would supply, under karmic action, chhayas that are vicious or imperfect may be offset by the erection of correct models.

Moreover, if parents could be taught what the child should grow to be like—what the model should be—they might give infinite help by the use of developing exercises, as well as by the application of thought-force, to the attainment of more nearly perfect ideal forms.

For example, a surgeon was recently consulted by the parents of a large, well-grown and healthy child on account of a slight trouble easily remedied. But, on viewing the small body he noticed

in addition that the spine was growing, in the region of the neck, with too much curvature forward. The excess of bending there would soon cause undue compensatory or equalizing curvature at a point below the shoulder-blades.

The parents were warned of the danger and taught how to exercise the child so that she would know the proper position to maintain and the proper ideal to keep in her own mind.

The two efforts should go together, the effort to find and to hold in mind the thought-forms of ideal figures and the effort to make the body grow into them.

Is this not to be one of the world's new and great activities of the coming centuries?

W. V-H.

GEMS FROM EMERSON

Wherever there is power, there is age. Don't be deceived by dimples and curls. I tell you that babe is a thousand years old.

Fate is unpenetrated causes.

Every ultimate fact is only the first of a new series. Every general law only a particular fact of some more general law presently to disclose itself. There is no outside, no enclosing wall, no circumference to us. The man finishes his story,—how good! how final! how it puts a new face on all things! He fills the sky. Lo! on the other side rises also a man, and draws a circle around the circle we had just pronounced the outline of the sphere.

TIBETAN BELIEF IN REINCARNATION

For many years Tibet has been a country of mystery and isolation. Only a small number of explorers or missionaries has ever succeeded in penetrating into the interior of this strange land which lies north of India and west of China, enclosed by mighty mountain ranges and vast deserts of sand and snow.

One of the most intensely interesting books about Tibet is that written in two volumes by Father Huc, a French Lazarist, who with his fellow-missionary, Father Gabet, traveled and labored in Eastern Asia, during the years 1844-46. The work is called *Travels in Tartary, Thibet and China*, and is profusely and quaintly illustrated. A great fund of valuable information regarding the beliefs of Tibetans in reincarnation may be found in these volumes.

On their way from China to Lhasa, the capital city of Tibet, the two missionaries stayed for some time near the great monastery or lamasery of Kumbum. They heard the account of the wonderful life of Tsong-Kaba, the great reformer of Tibetan Buddhism, and saw the marvelous Tree of the Ten Thousand Images, which is popularly said to have sprung miraculously from the hair of Tsong-Kaba, shaved by his mother when at the age of three he resolved to renounce the world and lead the life of a lama or monk.

They also witnessed the annual Festival of Flowers, for which, at enormous cost of material and labor, the best artists of the country produce a large number of exquisitely modeled statues in cold butter, the most important of which is

the figure of the Lord Buddha. M. Huc gives the following account of this festival:

When night fell, Sandara came and invited us to go and see the marvelous butter works of which we had heard so much. We accordingly proceeded with him, . . . The flowers were arranged in the open air, before the various Buddhist temples of the lamasery, and displayed by illuminations of the most dazzling brilliancy. Innumerable vases of brass and copper, in the form of chalices, were placed upon slight frame-work, itself represented various designs, and all these vases were filled with thick butter, supporting a solid wick. The illuminations were arranged with a taste that would have reflected no discredit on a Parisian decorator.

The appearance of the flowers themselves quite amazed us. . . The flowers were bas-reliefs, of colossal proportions, representing various subjects taken from the history of Buddhism. . . In each bas-relief you at once recognised Buddha, his face, full of nobleness and majesty, appertained to the Caucasian type; the artists conforming therein to the Buddhist traditions, which relate that Buddha, a native of the Western Heaven, had a complexion fair, and slightly tinged with red, broad, full eyes, a large nose, and long, curling, soft hair. The other personages had all the Mongol type, with the Thibetian, Chinese, Si-Fan, and Tartar shadings, so nicely discriminated that, without any reference whatever to the costume, you recognised at once to what particular tribe each individual belonged. There were a few heads of Hindoos and negroes, excellently represented. The latter excited a great deal of curiosity among the spectators. These large bas-reliefs were surrounded with frames, representing animals and flowers, all in butter, and all admirable, like the works they enclosed, for their delicacy of outline and the beauty of their colouring. . .

Whilst we were examining a group of devils, as grotesque, at all events, as those of Callot, we heard behind us a tremendous flourish of trumpets and marine conchs, and, upon inquiry, were informed that the Grand Lama was issuing forth from his sanctuary to visit the flowers. We desired nothing better, for the Grand Lama of Koun-

boum was a great object of curiosity with us. He soon reached the place where we stood. He walked in the centre of the principal dignitaries of the lamasery, preceded by minor Lamas, who cleared the way with great black whips. This Living Buddha appeared to us to be, at the outside, forty years old; he was of ordinary size, with a very flat and very common face, and of a very dark complexion. As he passed on he gave a vague glance at the bas-reliefs; when he saw that fine face of Buddha so repeatedly presented to his observation, he must, we thought, have said to himself that by dint of transmigrations he had dolefully degenerated from his original type. If the person of the Grand Lama, however, did not particularly strike us, his costume did, for it was strictly that of our own bishops: he bore on his head a yellow mitre, a long staff in the form of a cross was in his right hand, and his shoulders were covered with a mantle of purple coloured silk, fastened on the chest with a clasp, and in every respect resembling a cope. Hereafter we shall have occasion to point out numerous analogies between the Roman Catholic worship and the Lamanesque ceremonies. . .

Next morning, when the sun rose, not a trace remained of the Feast of Flowers. All had disappeared; the bas-reliefs had been demolished, and the immense collection of butter had been thrown down a ravine to feed the crows with. These grand works, on which so much pains, so much time, we may also say, so much genius had been expended, had served merely as a spectacle for a single evening. Every year they make new flowers, and every year upon a new plan.

With the flowers disappeared also the pilgrims. Already at day-break, you saw them slowly ascending the tortuous paths of the mountain, returning to their homes in the desert sorrowfully and silently; for the heart of man can endure so little of joy in this world that the day succeeding a festival is generally full of bitterness and melancholy.

In her book, *With the Tibetans in Tent and Temple*, Susie Carson Rijnhart, M.D., gives the story of the missionary labors and travels of her

husband, Petrus Rijnhart, and herself in Tibet during the years 1895-99. They also spent some time in the lamasery town of Kumbum and made the acquaintance of the chief abbot of the lamasery. The writer describes the same Festival of Flowers, with full appreciation:

. . . The people in motley processions surge toward the centre of attraction in the courtyard of the Golden Tiled Temple, where in a pavilion erected as a temporary shrine stands the great butter image they have come to worship. The shrine is about forty feet high, twenty feet long and twenty feet wide, made of four wooden pillars connected at the top by large, painted beams from which are suspended strips of satin that serve as walls. The satin is beautifully worked in devices representing the different forms in which Shakya Muni appeared on the earth before his last incarnation, in which he became the Buddha. At the rear is a large table on which burn hundreds of butter-lamps, and above it rise, layer upon layer, a series of butter bas-reliefs of most exquisite workmanship. The first layer represents a famous temple in Lhasa across the doorways of which, by some clever mechanism, paper guards are made to move to and fro, and a huge dragon with wide open jaws seems to crawl from side to side. On the second layer stands the giant butter image of Buddha, about twenty feet high. His features, his cap and robe are admirably rendered. He is represented as blessing his people; his hands are stretched out over them and his head slightly bowed down. By his side stand still other pieces of butter art, such as small reptiles, flowers, vegetables and different kinds of animals. Above the great image is a smaller image of Buddha, which represents him sitting in a temple receiving the homage of the people. His head moves mechanically in recognition of the homage given. Everything is beautifully executed, not only the moulding of the images, but also the painting, being artistic in the true sense of the word. . . .

Of the origin of this festival little can be said. The answers received from the natives, whom we asked for an explanation, gave us plainly to understand that it

was not generally known. Some said that it was a feast in honor of the great Tsong K'aba; others said that it was a ceremony illustrative of the unreality and worthlessness of earthly honor in a material body. . . .

C. S.

Yea, I reared thee to this greatness, thou godlike Achilles, with my heart's love; for with none other wouldest thou go unto the feast, neither take meat in the hall, till that I had set thee upon my knees and stayed thee with the savoury morsel cut first for thee, and put the wine-cup to thy lips. Oft hast thou stained the doublet on my breast with sputtering of wine in thy sorry helplessness. Thus I suffered much with thee and much I toiled, being mindful that the gods in nowise created any issue of my body; but I made thee my son, thou godlike Achilles, that thou mayest yet save me from grievous destruction. Therefore, Achilles, rule thy high spirit; neither beseemeth it thee to have a ruthless heart. Nay, even the very gods can bend, and theirs withal is loftier majesty and honour and might. Their hearts by incense and reverent vows and drink-offering and burnt-offering men turn with prayer, so oft as any transgresseth and doeth sin. Moreover Prayers of penitence are daughters of great Zeus, halting and wrinkled and of eyes askance, that have their task withal to go in the steps of Sin. For Sin is strong and fleet of foot, wherefore she far outrunneth all prayers, and goeth before them over all the earth making men fall, and Prayers follow behind to heal the harm. Now whosoever reverenceth Zeus' daughters when they draw near, him they greatly bless and hear his petitions; but when one denieth them and stiffly refuseth, then depart they and make prayer unto Zeus the son of Kronos that sin may come upon such an one, that he may fall and pay the price. Nay, Achilles, look thou too that there attend upon the daughters of Zeus the reverence that bendeth the heart of all men that be right-minded.

Homer's Iliad, Bk. XV.

A WALK IN THE WOOD

Come, take a walk through the wood with me this lovely morning.

Over the stepping stones, past the great wood pile, and we soon come to the shady, narrow path, with, it seems, its purposely rough way, so that in walking we may have something to overcome, for the path will lead us to pleasant open fields, which we shall the better enjoy after the roughness of the way.

Here we are, and across the field we wend our way, with the sheep, bell-sheep and the lambs finding food for themselves in their happy home. All sheep are not so fortunate; these have a comfortable thatched-roof shelter house on the hill, with food in the rack and water in the well, and one wonders if the law of karma is operative in this lowly evolution.

But let us wander on a bit, and find water for ourselves from the lovely spring by the way, which bubbles out and offers us a cool, sparkling draught of purest water.

Unlatching the gates which are to keep the sheep within bounds, we soon find ourselves in the deeper wood, where the elves and fairies and wood nymphs and perhaps greater ones of nature's spirits live in almost solitary seclusion. They must be very active, for who else takes care of the mosses and ferns and all the wild growing things underfoot and the tall, majestic trees, each bearing after its kind, but these agents of the Most High, who do His will?

We find a seat in a pleasant spot and we rest awhile and ponder. Look up at the sky, through

a curtain of leaves, listen to the twitter and song of various birds, and now a great black crow, with his wild challenging cry and graceful wings, flies overhead, and within the wood man sits and thinks!

That he thinks is, so far, the crown of all evolving life, toward which all this lesser creation tends. But it is growing late and we leave the wood with a new feeling that God is good, and that "the utterance of life is not a cry; it is a song."

Ella L. Cutler.



O my heart! let us go to that country where dwells the Beloved, the ravisher of my heart!

There Love is filling her pitcher from the well, yet she has no rope wherewith to draw water;

There the clouds do not cover the sky, yet the rain falls down in gentle showers:

O bodiless one! do not sit on your doorstep; go forth and bathe yourself in that rain!

There it is ever moonlight and never dark: and who speaks of one sun only? that land is illuminate with the rays of a million suns.

Songs of Kabir. R. Tagore.

WHY MAN REMEMBERS NOT

A Dialogue

Junior: Why is it that most men have no memory of their past lives? And why is it that a very few men do remember, while most have no recollections of other lives?

Senior: Well, there is for everything in nature a mechanical explanation, showing how the fact is necessarily true. But there is also an intellectual, or teleological, explanation, which gives the reason why the fact is true, by explaining how the fact fits into the great purpose or end of life. A teleological explanation is always one which seeks to give a higher reason for things; it explains them on the basis of a belief in a larger Unity of all things. This view of nature gives not only a meaning to individual, isolated facts, but insists that all facts are parts of a larger whole and their true meaning must be looked for in their relation to the whole body of facts, that is, to the whole universe. Which of these two explanations of the fact that nearly all men have no memory of their past lives are you interested in?

Jr.: I would be glad to hear of both of them and that will help me to understand the difference between them.

Sr.: Very well, we will try to understand both reasons, the mechanical and the teleological. Any really complete explanation would have to include both of these. Let us consider first the mechanical question: Why is it that nature shuts out from most men all recollections of past lives?

We can readily understand this if we determine just what memory is. It is not a process which takes place in the brain alone, any more than thinking takes place in the brain alone. The brain is only that part of our cerebro-spinal nervous system which serves as the organ upon which our mental body can act, and through which it can act upon the physical body, and through which the experiences of the physical body can reach the mental body, where they may become objects of thought, at the disposal of the man himself, the Thinker. In the mental body, through the help of the brain, are formed reproductions of the objects of the physical world around the man, and the Thinker studies these images of the outside world. Entering into the forms of the images, the Thinker learns something of the nature of these objects and their relation to himself.

Now memory is the repetition of some of these processes which have previously occurred in the mental body, without the actual presence of the physical objects. In memory the necessary stimulus which revivifies the old images, scenes and forms, reproductions of the former physical objects, comes from within the bodies of the man himself, not from the sense-impressions made on the brain by the physical objects. It is a mysterious process, but perhaps no more so than the formation of the picture of the world around us in our mind when we are in the actual presence of those objects.

While the man is using the same bodies, that is to say, in one life-time, there is always the possibility of thus revivifying old experiences.

The old pictures probably lie latent in the mental body, perhaps in its material center. For both brain and mental body are continually changing, new material replacing old matter, while there remains always the same life-center of the mental body throughout all the lives of the ego.

But when the man loses the use of his physical body, and later on also the use of his astral and mental bodies, then all the experiences of that life on earth are assimilated into the ego, the Thinker, himself, while all the lower bodies have disintegrated and given back their matter to the general fund from which they were collected. Thus the ego contains all the experiences of the last life on earth, as well as the experiences of all previous lives. When the old centers of the various bodies are once more revived, and the ego again enters in part into the new lower bodies of the next personality, then these bodies must start all over again, as far as the collection of memory experiences are concerned. We can see how it is most reasonable that the experiences of the former life are no longer at hand in any of these new lower bodies or even in the mental center, so that they can not be revived. Thus memory of a previous life is made practically impossible. In fact the man must first unite his personal consciousness to that of his ego, before he can hope to have memories of experiences in which other personalities alone had a share.

Jr.: But may not the ego impress the old experiences back into the new mental body?

Sr.: Yes, this is probably what takes place in those rare cases when the man does recall something which belongs to a former life on earth.

But this seems to presuppose that the man may rise in consciousness to the ego, or in other words, shift his center of consciousness into the causal body, where the ego has his home. In any case it is clear that the seat of the memory of past lives must lie in the body of the ego and not in the bodies of the personality. As the three bodies of the personality are wholly renewed for each incarnation, they can not carry over any powers of reproducing or revivifying those experiences in which they had no part.

Jr.: That seems to be really very reasonable. And how about the question, "What is the purpose of the inability of most men to recall the experiences of their own past lives?"

Sr.: It is evidently intended by those Great Authorities who have charge of human evolution, that every man shall make the most of his present incarnation. If the man knew all the history of his past he would in most cases be hindered instead of helped in his daily life. As we human beings have all climbed slowly and laboriously upward through savagery and barbarism to our present state of civilisation, we have surely passed through many experiences and have done many things the memory of which would be very painful to us, at least until we shall have become so firmly established in the life of the ego that we may regard the experiences of our many successive personalities in their true light—as being merely incidental to our true evolution and not of essential importance in themselves.

You may readily see that for most people it would be hindering and confusing to have memories of their past lives. Those old experiences

would easily get mixed up with the experiences of the present life, and would be likely to get in the way when we wished to concentrate on the work of the present life. We have not yet learned to master our thoughts and memories of this life; we should not want to know our past too soon.

There will come a time when we can really gain valuable help by remembering our past lives on earth. When that time comes we shall probably be so far advanced in the knowledge of our true nature and so skilful in the use of wonderful powers of working through our higher bodies, that we will be able at will to read the stories of our past lives in the imperishable book of life which is in our egoic body. Then we shall be able to read a continuous story which is far more wonderful than anything ever imagined by man, and all utterly true and beautiful in its real meaning.

C. S.

The Inward Judge

The soul itself its awful witness is.
Say not in evil doing, "No one sees,"
And so offend the conscious One within,
Whose ear can hear the silences of sin
Ere they find voice, whose eyes unsleeping see
The secret motions of iniquity.
Nor in thy folly say, "I am alone."
For seated in thy breast, as on a throne,
The ancient Judge and Witness liveth still
To note thy act and thought; and as thy ill
Or good goes from thee, far beyond thy reach
The solemn Doomsman's seal is set on each.

From the "Institutes of Manu."

PHILOSOPHISING ON REINCARNATION

There was published in 1911, by the Century Press, 8, Henrietta St., Covent Garden, W. C., London, a very interesting book called *The Story of My Reincarnation*, written under the nom-de-plume of "Zivola." The author seems to be a deep thinker, possessing a very sensitive nature and living in consciousness in or near the borderland which separates the physical world from that of the astral or emotional part of nature.

Much of the book is devoted to the telling of personal experiences and views of life, as the author frankly admits that the estimate of the book by the reader will largely depend on how the personality of the author is accepted. Thus he tells of many psychic experiences and impressions of what he regards as his former life.

As to the progress of true psychology, the author is convinced by his own experiences that the study of abnormal mental states is one of the most important means of getting "an insight into the constitution of the human mind as expressing the soul or spirit manifesting through it."

Although familiar with various books on occult wisdom, the author reached his beliefs in reincarnation from his own inner development rather than by instruction from without.

In the chapter, "The Quest of the Soul," the author starts with a rapid review of the descriptive part of Embryology, or the science that traces the growth of any animal, before birth, from a cell about one hundred and twentieth of an inch in diameter, to its complete form, such as is seen when it is born. The chapter on "The

Quest Continued" concludes with these words:

Be that as it may, I personally, postulate the integration or individuation of a definite amount of this something in Man, not because I have directly seen Spirit itself, but because I have actually seen the more rarified forms, or strata of matter, if you like, in which Spirit clothes itself, and have likewise experienced the results of Spirit action, both to my seeming cost and to my advantage. I can, however, no more demonstrate these things to others either verbally or objectively than I can fly in my fleshly body; all that I have been able to do in these connections is to indicate what appear to me as the most fruitful methods and modes of experimental approach thereto. To those whose psychic development has already sufficiently advanced to enable them to experience and see some of these things for themselves, nothing more need be said; such are already fully alive to the immense difficulties confronting the enquiry. At present no doubt the numbers of such seers and knowers are comparatively few, but the potentialities I firmly believe exist in all, and fruition will come sooner or later. The numbers of seers and knowers is destined to increase so surely as day follows night. To these, the Universe will appear not as a mere soul-less mechanism, Man not merely a beast of the field. It, the Universe, and he, Man, is all this viewed and interpreted from one point of view, but combining that view with the complementary one which it will be the task and duty of this and succeeding centuries to trace out, stands revealed as something more. From that standpoint and even at this stage, we contend that just as Man's body has been built up from the physical basis of life, so too is that which we distinguish as the non-animal or higher part of man, becoming slowly emancipated and built up, as it were—call it evolved, if you like—from that same sub-stratum of Substance. To us, evolution is but a wider view and conception of creation incessantly proceeding, reincarnation being postulated as an integral and necessary part of that evolving process. (pp. 266-267).

In the chapter, "Conclusions, Criticisms and Objections," we find these interesting statements:

As mentioned in a previous chapter, Truth is for each one of us, so far as our inner ray enables us to penetrate, and no further, except on authority or faith, which, in this connection, are largely synonymous. Personally, so far as it has been given to me to see and know Truth, I make no bones about accepting the generalisations of "Karma working through Reincarnation," which appear to me as the fuller exemplification of the process, the "how" of the old dictum, "As a man sows so shall he also reap!" (p. 278).

Did not the doctrine and theory of reincarnation already exist, in a more or less degree of mutilation and distortion, a theory of reincarnation of some sort would have to be invented or improvised, as well to harmonise the Spirit and Mind of Man as to serve as a working hypothesis to resume and interpret the ever-increasing variety and volume of data only intelligible under some such hypothesis. Not to speak of the phenomena and data termed psychic, the manifestations of the higher forms of Genius, of teachers of the race who intuitively apprehend and evince knowledge of matters upon which no man has instructed them, would seem to point to the necessity of far more subtle and profound purview and analysis than that of the school of Lombroso, who give us only the customary half truths of empirical science. (283).

... the theory of ancestral memory as an adequate explanation of all the facts will become untenable, or require very considerable re-statement and modification, and moreover outrages one of the fundamental canons laid down for our guidance in the quest of truth, namely, never to multiply assumptions unnecessarily. On the other hand, the single assumption of individual reincarnation throws a flood of light on these and many other matters. (p. 288).

Then again, turning to the quasi scientific evidence of an unknown force, derived from Spiritualism, one reason, I suspect, for the apparent absence of reference to Reincarnation as a law of Nature in the numerous intimations we receive from the world or state immediately abutting on or associated with our sentient state, through such channels, is this. The communicants from that state and stage of life, feel themselves so much alive mentally and

spiritually, that, like the normal healthy vigorous young human animal of flesh and blood, thoughts of death or change of state do not enter into their purview or consciousness. (p. 290).

If he (man) thinks he is merely a living walking and talking machine, well, he naturally tends to live and act accordingly. But once realisation of these higher matters comes home to his consciousness he becomes seized with a deeper sense of his duties and responsibilities, not only to himself but as living with his fellows. I need hardly dwell upon the far-reaching effects on the conduct of life arising from a thorough grip and understanding and corresponding strenuous attempt to live up to the duties to self and others, implied in the doctrine of Reincarnation. Of the added dignity and nobility and increasing purposefulness, the fuller, wider meaning imparted to life and living. Of the bracing of the mind and spirit for loftier, more strenuous efforts. Of the stimulus to right feeling leading to right thinking, leading to right action as between men. Of the impetus to individual and social reform and amelioration. As regards the latter, from the lowest view, that of self-interest, it must be obvious that if we have perforce, every mother's son and daughter of us, to inhabit different bodies to enable us to reap the rich harvests of experience, to gather up the material, the seeds, for further development, it must be obvious in the light of such considerations, that it is to our own personal and individual interest not only sedulously to discipline and develop ourselves so far as our powers and conditions permit, but likewise it is equally important so far as our lights and powers admit, to leave this world a tiny jot the better for our brief presence in it, to improve the general conditions under which life is lived against our own return thereto, and no one can say just where or how his lot will be cast in the next earth life. Each individual that improves itself contributes to the general welfare.

The doctrine of Reincarnation, like that of Evolution, or the idea of development, is one of long standing. At the present day more than half of the world's population profess it, in varying degrees of modification and interpretation, as part of their creed. Amongst Euro-

peans it claims as adherents many thousands of the most advanced and cultured minds. It has not yet, however, been assimilated with Western modes of thought; it awaits its Spencer and Darwin. To me it seems strange that this fundamental truth, as I hold it to be, should have faded out of the life and thought of Western peoples. But when one considers their relatively brief and turbulent history as compared with those of the parent stems, the inevitable stress laid on the intellectual aspect of being and the development of faculties arising from the necessities of their more arduous environment all tending to accentuate this stress, one wonders the less and understands the more. (pp.298-300).

With the mass, in the absence of definite hopes or assurances of a hereafter of a progressive nature, the demand for an increasing share of the material good things of the world and this life will increase.

Unfortunately, however, it is easier, given the power, to take from others than to discipline and improve one's self. Herein lies the danger ahead. Herein, too, may be seen the value and adequacy of the Reincarnation doctrine to open up before the hearts and minds of men the truths of compensation, of equality of justice in the long run as between rich and poor, high and low; an over-arching law impartially applicable to all, as per their stage of development, a law that raises up and dashes down as per obedience or otherwise. (pp. 304-305).

When we come to our attempt to formulate the law and indicate the process of Reincarnation, we shall advance the proposition that at the moment of conception the nature and character of the child that is to be is determined by the interactions of two prime determining factors: first, the particular stage of development attained by any discarnate Soul-Intelligence; second, the similar degree of suitability, the environment, so to speak, provided by both parents. Now it must be obvious that in these directions a wide range of variation is possible.

Thus, the male may be mentally depressed, physically out of sorts, in an evil mood or temper and so on of the thousand influences in daily life. The female will be similarly affected. The well-known phenomenon of Atavism, or the reversal to a more primitive type, is readily

explicable along this line. One often sees children born to parents of good heredity, of sound and refined stock, falling woefully short of the parental standard in almost every direction. Contrarily, the phenomenon of freaks and genius even, born amidst the most unlikely and unpromising surroundings and from apparently most unsuitable stock, is an extremely difficult problem for the ordinary rule of thumb interpretation through scientific conceptions of "heredity and environment."

On the other hand, both classes of phenomena may be easily accounted for, I think, on the feasible assumption that the conditions, the atmosphere, the conscious and unconscious influences at work on one or both parents, determine the kind of discarnate entity to be embodied.

Then, again, one sometimes hears the objection to reincarnation that it would tend to weaken regard and care for one's children by reducing the functions of parentage to the secondary one of providing the physical means and vehicle for manifestation, and so lessen the bonds of parental love and solicitude. This objection has always struck me as being of an extremely selfish nature, and moreover, like the contrary view, it cuts both ways.

(pp. 307-308).

The most common and popular objection to the reincarnationist hypothesis is that arising from memory. Of what use, such people ask, is this reincarnation of which you speak, either morally or otherwise, if we have no conscious recollection of previous lives? We shall attempt to expose the fallacy underlying these questions later, merely observing at this stage that the question seems to us as somewhat on a par with that of a person who should ask, of what has my present past life been to me? In both cases the reply would be the same, the difference simply being an extension of the purview, the wider circle transcending whilst including the lesser. We are to-day each and all of us what our respective pasts have made us, we shall be in future lives what that past of effort or otherwise, plus our present activities, makes us. (pp. 309-310).

A Student.

BLESSED HENRY SUSO

It is said that all ways lead to the Supreme. Certainly we find people making progress in many different ways. How widely divergent and even incompatible are the two ways of the saint and the warrior! And yet the warrior who fights impersonally for the sake of duty and high ideals is as surely upon the right road as is the peaceful saint who would not harm the lowliest of God's living creatures.

The following comments on and extracts from *The Life of Blessed Henry Suso* will illustrate some of the ideals of the mystic, or devotional, way which has been followed by many men whom the world calls saints. Suso lived from 1300 to 1365. He was called the Meistersaenger of Divine Love. This book is written by Suso himself, and the only other English translation of Suso's writings is *The Eternal Wisdom*.

The Life of Blessed Henry Suso has been declared to be "a kernel of hidden truth drawn from Holy Scripture for clear-sighted men." Hugh of St. Victor gives the Proverbs for reading, Ecclesiastes for meditation, the Canticles for contemplation, and we find that these books are the channels of Suso's supernatural communications and the source of his imagery. The virtue or grace, the object of the mystic's love, is ordinarily impersonated as his spouse. Thus St. Francis wooed the fair lady Poverty as his bride; Dante chose Beatrice as his heavenly guide; and Suso took the Eternal Wisdom as his only love.

The violent asceticism of Suso is indeed repellant, as Dean Inge says, repellant to the natural

man, and the Dean states further that "the origin and meaning of self-torture is one of the most difficult problems which the philosophical anthropologist has to encounter.

"We must be content to say that the desire for self-torture has an obscure psychological origin and that it appears spontaneously among populations in low stages of culture, being associated for the most part with strong religious emotion."

It is said of Suso that "whenever he was called to the door of the convent, he applied himself to these four things: first, to receive every one with kindness; secondly, to dispatch the matter with brevity; thirdly, to send the person away consoled; fourthly, to go back again free from attachment."

Suso writes: "He who resolves to bear himself undauntedly as God's knight in this spiritual warfare will meet with much harder conflicts than ever fell to the lot of the famed heroes of olden times, whose knightly prowess the world loves to recount in song and tale. Let each look to himself and see what God wants of him, and attend to this, leaving all else alone."

These are some of Suso's maxims:

He who wishes to dwell in his inmost interior must rid himself of all multiplicity. He must habitually reject all that is not the one thing.

Keep thy feelings within thee, both in weal and woe; for a man who does this loves more in one year than one who lets his feelings break out loves in three.

Wilt thou be of use to all creatures, turn thyself away from all creatures.

Establish thyself in absolute detachment, for an unbounded longing, even for what is divine, when it is excessive, may become a secret obstacle.

Ella L. Cutler.

THE HISTORY OF OUR KNOWLEDGE OF REINCARNATION

Men of our time view the tale of the knowledge about reincarnation from the standpoint of opposition, of indifference or of sympathy.

Of those belonging to the last category W. Y. Evans Wentz adopts the view-point of one who approached the topic with the purpose of investigating scientifically the folk-lore and the obscure religion of an obscure, repressed and retiring race—the Celts of Wales, Ireland, Scotland, the Isle of Man, Cornwall and Brittany. As a part of the religion of these peoples the facts of reincarnation, included in their poetry and folk-tales, made a convincing impression on the mind of Mr Wentz and his book, *The Fairy-Faith in Celtic Countries*, contains a wide survey and generous presentation of the whole topic of reincarnation history.

The reader will be interested in a few quotations which we briefly present, with great regret that we cannot reproduce the entire discussion:

However much the conception of the Otherworld among the ancient Greeks may have differed from that among the Celts, it was to both peoples alike inseparably connected with their belief in re-birth. Alfred Nutt, who studied this intimate relation more carefully perhaps than any other Celtic folk-lorist, has said of it:—‘In Greek mythology as in Irish, the conception of re-birth proves to be a dominant factor of the same religious system in which Elysium is likewise an essential feature.’ Death, as many initiates have proclaimed in their mystical writings, is but a going to that Otherworld from this world, and Birth a coming back again; and Buddha announced it as his mission to teach men the way to be delivered out of this eternal Circle of Existence.

During the mediæval period in Europe, the re-birth doctrine continued to live on in secret among many of the alchemists and mystical philosophers, and among such Druids as survived religious persecution; and it has come down from that period to this through Orders like the Rosicrucian Order—an Order which seems to have had an unbroken existence from the Middle Ages or earlier—and likewise through the unbroken traditions of modern Druidism. . . . Today in the Roman Church eminent theologians have called the doctrine of Purgatory the Christian counterpart of the philosophical doctrine of re-birth; and the real significance of this opinion will appear in our later study of St. Patrick's Purgatory which, as we hold, is connected more or less definitely with the pagan-Irish doctrines of the underworld of the *Sidhe*-folk and spirits, as well as shades of the dead, and with the Celtic-Druidic Doctrine of Reincarnation.

Scientifically speaking, as shown in the Welsh Triads of Bardism, the ancient Celtic Doctrine of Re-birth represented for the priestly and bardic initiates an exposition of the complete cycle of human evolution; that is to say, it included what we now call Darwinism—which explains only the purely physical evolution of the body which man inhabits as an inheritance from the brute kingdom—and also besides Darwinism, a comprehensive theory of man's own evolution as a spiritual being both apart from and in a physical body, on his road to the perfection which comes from knowing completely the earth-plane of existence. And in time, judging from the rapid advance of the present age, our own science through psychical research may work back to the old mystery teachings and declare them scientific.

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Thus *Barddas* expounds the complete Bardic scheme of evolution as one in which the monad or soul, as a knowledge of physical existence is gradually unfolded to it, passes through every phase of material embodiment before it enters the human kingdom, where, for the first time exercising freewill in a physical body, it becomes responsible for all its acts. The Bardic doctrine as otherwise

stated is 'that the soul commenced its course in the lowest water-animalcule, and passed at death to other bodies of a superior order, successively, and in regular gradation, until it entered that of man. Humanity is a state of liberty, where man can attach himself to either good or evil, as he pleases.' (*Barddas*, i, 177). Once in the human kingdom the soul begins a second period of growth altogether different from that preceding—a period of growth towards divinity; and with this, in our study, we are chiefly concerned. It seems clear that the circle of Gwynvyd finds its parallel in the Nirvana of Buddhism, being, like it, a state of absolute knowledge and felicity in which man becomes a divine being, a veritable god. We see in all this the intimate relation which there was thought to be between what we call the state of life and the state of death, between the world of men and the world of gods, fairies, demons, spirits and shades. Our next step must be to show, first, what some other authorities have had to say about this relation, and then, second, and fundamentally, that gods or fairy-folk like the *Sidhe* or Tuatha De Danann could come to this world not only as we have been seeing them come as fairy women, fairy men, and gods, at will visible or invisible to mortals, but also through submitting to human birth.

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First, therefore, for opinions; and we may go to the ancients and then to the moderns. Here are a few from Julius Caesar:—'In particular they (the Druids) wish to inculcate this idea, that souls do not die, but pass from one body to another.' (*De Bel. Gal.*, vi, 14. 5). 'The Gauls declare that they have all sprung from their father Dis (or Pluto), and this they say was delivered to them by the Druids.' (*De Bel. Gal.*, vi, 18. 1). And the testimony of Caesar is confirmed by Diodorus Siculus, (Bk. V, 31. 4), and by Pomponius Mela (*De Situ Orbis*, iii. c. 2). Lucan, in the *Pharsalia*, (i. 449-62), addressing the Druids on their doctrine of re-birth says:—'If you know what you sing, death is the centre of a long life.' And again in the same passage he observes:—'Happy the folk upon whom the Bear looks down, happy in this

error, whom of fears the greatest moves not, the dread of death. Hence their warrior's heart hurls them against the steel, hence their ready welcome of death, and the thought that it were a coward's part to grudge a life sure of its return.' (Lucan, i. 457-8; i. 458-62). Dr. Douglas Hyde, in his *Literary History of Ireland* (p. 95), speaking for the Irish people, says of the re-birth doctrine:—'. . . the idea of re-birth which forms part of half a dozen existing Irish sagas, was perfectly familiar to the Irish Gael. . . .' According to another modern Celtic authority, D'Arbois de Jubainville, two chief Celtic doctrines or beliefs were the return of the ghosts of the dead and the re-birth of the same individuality in a new human body here on this planet. (*Le Cycle Myth. Irl.*, pp. 345, 347 ff.).

W. V-H.

FIELD NOTES

Under the leadership of Mr. Leslie Raisin the first Group of the *Legion* has been established in Tasmania.

A new member, Mrs. E. M. Green, of Brooklyn, writes:

I am therefore doing my utmost to prepare the way and am going to get hold of mothers by going into the Park and cultivating their acquaintance by way of the children. I want then to arrange meetings to discuss the big problem of bringing up the children wisely. In doing this it seems to me that the foundation can, or rather must be laid by the teaching of reincarnation and karma. In this way I think I can work on more definite grounds and be dove-tailing both activities, without hurt to either. We are one in our desires and the teaching of the Truth to the world is our object. I feel so very strongly the need, in these days especially, of getting at the children and I am beginning with the mothers as a preliminary. Presently I mean to start classes with the children especially. . . . In talking to mothers in the Park and in recently going to a Sunday School I have had the need of right teaching doubly impressed on my mind and I am taking the way of least resistance to make a beginning.